

**A Short Catechisme,**  
wherein are briefly laid  
downe the fundamentall  
*Principles of Christian*  
RELIGION.

Needfull to be knowne of all such  
as come the Lords Table.

*Wherunto is added Morning and  
Euening Prayer for a Family.*

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The third Edition, corrected  
and enlarged.

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HEB. 5.12. When for the time yee ought  
to bee teachers, ye haue need againe  
that one teach you which be the first  
Principles of the Oracles of God.

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*To the Christian Reader.*

**I** Am not ignorant that thorow the good gift of the Grace of God giuen to many faithfull Ministers before my time, sufficient formes of Catechismes haue bin published: so as there was no neede of publishing this little forme which followeth. The Lord knoweth how farre it was from my purpose to send it forth to the open view of the world. The occasion of first publishing was this; When I vsed to Catechise the youth of my Parish, the Minister which was assistant to me in my place, copied out from time to time the heads of such points as I propounded to those whom I examined, & at length brought them to this forme. These heads were giuen forth before hand to such as were to

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swere, that they might know whereabout they should be examined. Many other questions were out of them deducted, but these laid downe as the groundworke of all. By this meanes the *Printer* got a copie of them, & published them once & again before I yeelded to fether them. Now hee being about to Print them the third time, I haue been moued to reuiue the forenamed forme, & to acknowledge it to be mine : which I doe not in any conceit of adding more then hath beene before set downe in other Catechismes, but rather to testifie mine owne faith, & consent to the Doctrine long taught, and receiued in this Church. Howsoever I thinke it very requisite that there were one compleate approved Catechisme to be vsed in all Churches, yet I finde that in all ages of the Church, God hath stirred vp many of his seruants



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uants to publish seuerall formes,  
all agreeing in the substance:  
and I obserue these good vses  
to arise from thence: First, that  
the Doctrine of the Gospel is  
by the mutuall consent of many  
faithfull Ministers the more  
confirmed, as is the History of  
Christ penned by foure seuerall  
witnesses, all agreeing in sub-  
stance, though varying in order,  
in phrase, and in breuity or pro-  
lixity. Secondly, that many  
more are instructed in the Prin-  
ciples of religion then other-  
wise would be: for some desire  
one mans booke, that would  
not anothers: yea more bookes  
are vented because they come  
from seuerall authors, then  
would bee if they came from  
one. In hope that these brieve  
rudiments will turne to the  
preiudice of none, but to the  
edification of some, I commend  
them to the Church of God, &  
my selfe to the prayers thereof.

W. G.



A prayer to be vsed before the  
reading of the holy Scripture, or be-  
fore the learning of such Principles  
as are gathered out of  
the Scriptures.

**O** Father of light, who hast been  
pleased to boughsale unto vs  
poore miserable sinners, who  
by nature sit in darknes and in the  
shadow of death, the light of thy word  
to direct vs thorow the darknes of  
this world, unto the light of glory:  
we beseech thee say Iesus Christs sake  
to pardon all our sinnes, and to open  
the blind eyes of our vnderstanding,  
that we may rightly conceiue thy  
word, and withall to giue vs grace  
rightly to apply thy word unto our  
owne hearts, & to yeild all holy obedi-  
ence therunto, that so we may both  
honour thee in this world, and also be  
honoured of thee in the world to come,  
through Iesus Christ our Lord and  
only Saviour, Amen.

A



**A short Catechisme,**  
 wherein are briefly laide  
 downe the fundamentall  
*Principles of Christian*  
**RELIGION.**

*Question.*



What is euery one  
 most bound to  
 know?

**Ans.** Euery one  
 is bound to haue  
 knowledge of <sup>a</sup> God, & <sup>b</sup> of him-  
 selfe.

<sup>a</sup> Ier. 31-34.  
<sup>b</sup> Iob. 39-37.  
 & 42, 5, 6.

**Q.** Where is this knowledge  
 to be had?

**A.** <sup>a</sup> In the holy Scriptures,  
 contained in the old and new  
 Testament.

<sup>a</sup> 2 Tim. 3-15.  
 16, 17.

**Q.** Who is the author of  
 those Scriptures?

**A.** <sup>a</sup> The holy Scripture of  
 God, who inspired holy men to  
 write them.

<sup>a</sup> 2 Pet. 1-21.

**Q.** What

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Q. What doe they teach concerning God?

A. That he is a Spirit of infinite perfection.

Q. How many Gods are there?

A. Only one: but distinguished into three persons, the Father, the Sonne, and the holy Ghost.

Q. How is God further made knowne vnto vs?

A. By his properties, & by his workes.

Q. What are the properties of God?

A. No other then the very essence or nature of God, but as certaine attributes applied to him to distinguish him from all creatures.

Q. What are the kindes of them?

A. Either such as are so proper to God alone, as in no respect they can be attributed to any creature: or such as in some respects

1 Ioh. 4. 24.

Exo. 3. 14.

Reu. 1. 8.

1 Ioh. 1. 5.

1 Cor. 8. 4.

Mat. 28. 19.

Exo. 34. 6.

Pla. 19. 1.

Rom. 1. 20.

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Specks are attributed also to crea-  
tures.

**Q.** Rehearse some of the  
former kinde.

**A.** <sup>m</sup> Eternity without be- <sup>m</sup> Psal. 90. 2.  
ginning, <sup>n</sup> Infinitenes filling all <sup>n</sup> Ier. 23. 23,  
places, <sup>o</sup> preecience knowing all <sup>o</sup> 24.  
things before hand, <sup>p</sup> Immuta- <sup>o</sup> Isa. 41. 23,  
bility not subiect to any change, <sup>23.</sup>  
<sup>q</sup> All sufficiencie in himselfe, <sup>p</sup> Mal. 3. 6.  
<sup>r</sup> Omnipotency, &c. <sup>q</sup> Gen. 17. 1.  
<sup>r</sup> Mar. 10. 27.

**Q.** Rehearse some of the lar-  
ter kinde.

**A.** <sup>t</sup> Power, <sup>t</sup> Puritie, <sup>t</sup> Wis- <sup>t</sup> Psal. 61. 11.  
dome, <sup>u</sup> Truth, <sup>u</sup> Justice, <sup>u</sup> Mercy <sup>u</sup> 1 Joh. 1. 3.  
&c. <sup>u</sup> 1 Tim. 17.  
<sup>x</sup> Psal. 31. 5.

**Q.** What difference is there  
betwixt these latter properties  
as they are in God, and as they  
are in creatures?

**A.** <sup>1</sup> God hath them of and <sup>1</sup> Rom. 11. 36.  
from himselfe: <sup>2</sup> the creature re- <sup>2</sup> 1 Cor. 4. 7.  
ceiveth them from God.

<sup>2</sup> God hath all of them in-  
finity, without measure: <sup>3</sup> the <sup>3</sup> Rom. 11. 33.  
creature hath but a portion. <sup>4</sup> Rom. 12. 3.

**Q.** What are the workes of  
God?

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God?

A. His decree, and the execution thereof.

Q. What beleeue you concerning Gods decree in general?

<sup>Eph. 1. 11.</sup> A. That hee ordained all things before all times, according to his will.

Q. What beleeue you concerning Gods particular decree of men?

<sup>Eph. 1. 4.</sup> A. That God from all eternity elected some to be saved in <sup>Thes. 2. 13.</sup> Christ, and <sup>1 Iud. 10. 4.</sup> left others to be damned for their sinnes.

Q. What is the principall end that God aimed at therein?

<sup>Rom. 9. 23.</sup> A. The glory of his mercy and his iustice.

Q. Wherein consisteth the execution of Gods decree?

<sup>Col. 1. 16.</sup> A. In making, and <sup>Mat. 10. 29.</sup> governing all things.

Q. How did God make all things?

<sup>1 Psal. 148. 5.</sup> A. By his word, <sup>Gen. 1. 1.</sup> of nothing.

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thing, ° in six daies, ° very good. ° Exo. 10. 11.

Q. How doth God gouerne ° Gen. 1. 13.  
all things?

A. As by his wise prouidence  
p hee preferueth all, & so hee dis- ° Heb. 1. 3.  
poseth them to his owne glory, ° Rom. 11. 36.  
and ° his childrens good. ° Rom. 8. 28.

Q. How may wee come to  
knowledge of our selues.

A. By adue consideration of  
the severall estates of man.

Q. VVhich are they?

A. 1. ° That happy estate ° Ecl. 7. 31.  
wherein man was made.

2. ° That miserable estate ° Job. 14. 1.  
wherinto he fell. ° Rom. 7. 24.

3. ° That renewed estate ° 1 Pet. 1. 3.  
wherunto by nature he is called.

4. ° That glorious estate ° 1 Ioh. 3. 2.  
which is in heauen reserved for  
him.

Q. Doe all men passe thro-  
row all these estates?

A. Noe, not all: but ° only the ° Rom. 11. 5.  
elect: ° the other as they fell into ° Rom. 2. 5.  
misery, so in misery they lie for  
euer.

Q. Wherein

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Q. Wherein did that happi-  
nesse consist in which man was  
first made?

<sup>a</sup> Gen. 1. 27.

A. In that he was made <sup>a</sup> af-  
ter Gods image.

Q. In what respect is hee  
said to be made after Gods  
image?

<sup>a</sup> Col. 3. 10.

<sup>f</sup> Eph. 4. 24.

A. In that he was indued  
with perfect <sup>b</sup> knowledge, and  
with <sup>i</sup> true holinesse & righteous-  
nes.

Q. Haue we any platforme  
of that holinesse and righteous-  
nes.

<sup>a</sup> Psal. 19. 7.

&c.

<sup>i</sup> Exo. 34. 28.

A. Yea, <sup>k</sup> the law of God con-  
sisting of <sup>l</sup> ten severall Comman-  
dements.

Q. Which are those ten  
Commandements?

<sup>m</sup> Exo. 20. 1.

&c.

<sup>n</sup> Exo. 34. 28.

A. <sup>m</sup> Those which God him-  
selfe vttered on Mount Sinai to  
the Israelites, and <sup>n</sup> after wrote  
in two tables.

Q. Rehearse them.

A. 1. *I am the Lord thy God  
Thou shalt haue no other Gods  
before*



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before me.

2. Then shalt not make to thy selfe any grauen image &c.

Q. What duties doth this law lay downe?

A. All duties whatsoeuer • Mar. 22.40.  
we owe to God or man.

Q. In which Commandements are our duties to God laide downe?

A. In the foure first, which were written in one Table.

Q. What is the generall summe of those foure?

A. This, *Thou shalt loue the Lord thy God with all thy heart, & with all thy soule, & with all thy minde.* 1 Mar. 22.37.

Q. What in particuler doth the first comendement require?

A. That we take Iehoua the only true God for our God, and prefer him before all other things whatsoeuer.

Q. What doth the second require?

A. That we worship this true

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true God aright.

Q. What the third?

A. That in all things wee glorifie the name of that true God.

Q. What the fourth?

A. That we dedicate every seventh day to the honour of that true God.

Q. In which Commandements are our duties to man laid downe?

A. In the six last, which were written in the other Table.

Q. What is the generall summe of those six Commandements?

Mat. 22. 39.

A. This, *Thou shalt love thy neighbour as thy selfe.*

Q. How is that love manifested?

\* 5. Commandement. \* 6. \* 7. \* 8. \* 9. \* 10.

A. By yielding a due respect to our neighbours: Dignity, Person, Chastity, Goods, Godname, and that with an untire heart towards him.

Q. What then in particular

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required in the fift commande-  
ment?

A. Reuerence to all that haue  
any excellency aboue vs, and  
Obedience to al that haue autho-  
rity ouer vs.

Q. Are not superiours bound  
to any duty towards their in-  
feriours?

A. Yes: The law that gi-  
ueth honour to them requireth  
that they carry themseluss wo-  
thy of honour towards their in-  
feriours.

Q. What is required in the  
sixt commandement?

A. Mercy.

Q. What in the seuenth?

A. Chastity.

Q. What in the eight?

A. Justice.

Q. What in the ninth?

A. Truth.

Q. What in the tenth?

A. Inward Contentednes.

Q. Were these lawes giuen  
to man in his innocency?

Ans.

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Ans.

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Rom.2.15.

A. Yea: They were engraven in his heart.

Q. Had man then ability to keepe them all?

Ecl.7.31.

A. Yea: God at first gaue man power perfectly to fullfill all.

Q. what was the reward of keeping them?

A. Eternall life.

Q. Doth man still remaine in this happy estate wherein he was first created?

Rom.7.24.

A. No: He is become most miserable.

Q. How fell man into misery?

Rom.5.12.

A. By sinne.

Q. What is sin.

1 Ioh.3.4.

A. A breach of Gods law.

Q. What bee the kindes of sinne?

A. Originall and Actuell.

Q. What is Originall sinne?

Psal.51.5.

Ioh.3.6.

A. That corruption of nature wherein all are conceived and borne.

Q. Against which commandements

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dement is this a breach?

A. In generall against the whole law which is spirituall, <sup>a</sup> Rom. 7. 14. requireth perfect integrity in man: in particular, against the first and last commandements.

Q. How is the heynousnes of that Originall corruption discerned?

A. By three things especially:

- 1 <sup>a</sup> It is the seed of all sinne. <sup>a</sup> Gal. 5. 19, 20
- 2 <sup>b</sup> It defileth the whole man. <sup>21.</sup>
- 3 <sup>c</sup> It neuer ceaseth, so long as a man liueth, to prouoke him to sinne. <sup>b</sup> Gen. 6. 5. <sup>c</sup> Rom. 7. 21.

Q. What is a ctuall sinne?

A. The fruit of originall sin in euill <sup>e</sup> thoughts, <sup>f</sup> words, and <sup>g</sup> deeds. <sup>e</sup> Eph. 2. 3. <sup>f</sup> Rom. 3. 13. <sup>g</sup> Gal. 5. 19.

Q. How many waies is sin committed?

A. Three waies:

- 1 <sup>h</sup> By omitting the good we should doe. <sup>h</sup> Mat. 23. 42.
- 2 <sup>i</sup> By comitting the euill we should not doe. <sup>i</sup> Rom. 1. 31.
- 3 <sup>k</sup> By an euill performance <sup>k</sup> Esa. 66. 3.

As 2

of

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of that which is good.

**Q.** What is the punishment due to sinne?

<sup>1</sup> Deut. 27. 26.

<sup>m</sup> Deut. 28. 16

17. &c.

<sup>n</sup> Rom. 5. 12.

<sup>o</sup> Mat. 25. 46.

**A.** <sup>1</sup> The curse of God :  
<sup>m</sup> which causeth all miseries in  
this life, <sup>n</sup> in the end death and  
<sup>o</sup> eternall torment in hell.

**Q.** Is any man able to free himselfe out of this misery?

<sup>?</sup> Eph. 2. 1.

**A.** No : for <sup>p</sup> by nature we  
are all dead in sinne : and so no  
more able to help our selues then  
dead men.

**Q.** Is there no meanes to  
deliuer vs?

<sup>1</sup> Ioh. 3. 16.

**A.** Yes : <sup>1</sup> God himselfe hath  
giuen to vs a Sauour.

**Q.** Who is that?

<sup>2</sup> Lu. 2. 11.

**A.** <sup>1</sup> Jesus Christ, both God  
and man.

**Q.** Was it necessary that  
our Sauour should be both God  
and man?

<sup>1</sup> 1 Tim. 2. 5.

<sup>2</sup> Cor. 5. 18.

**A.** Yea, for <sup>1</sup> he was to make  
reconciliation betwixt God and  
man.

**Q.** Why in particular was it  
necessary

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necessary that hee should bee man?

A. 1<sup>st</sup> That he might suffer: \* Phil. 2. 7. 8.  
which God could not doe. Heb. 2. 9.

2<sup>nd</sup> That by the same nature \* I Cor. 15. 21  
which had sinned, satisfaction for  
sinne might be made.

Q. Why in particular was  
it necessary that hee should be  
God?

A. 1<sup>st</sup> That he might be sup- \* Rom. 1. 4.  
ported with an infinite power to Act. 2. 24.  
beare that infinite burden for sin,  
which was laid on him as a sure-  
tie for sinners.

2<sup>nd</sup> That his satisfactiō might \* Heb. 9. 12.  
be of sufficient value to turne a 14.  
way Gods wrath, & procure his Act. 20. 28.  
favour to those for whom he suf-  
fered.

Q. What offices did Christ  
take vpon him to worke out  
our saluation?

A. He became a <sup>b</sup> Prophet, \* Act. 3. 22.  
<sup>c</sup> Prince and <sup>d</sup> Priest. \* Isa. 9. 6.

Q. Why a Prophet? \* Heb. 2. 17.

A. Both <sup>e</sup> outwardly to re- \* Ioh. 1. 18.  
ueale

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Jer. 31. 33.

reale his fathers will, and inwardly to write his law in our hearts.

Heb. 1. 2.

Q. How doth Christ outwardly reueale his fathers will?

Eph. 4. 11.

A. In the daies of his flesh with his owne mouth he declared it: and after his ascension, he gaue Ministers to declare the same.

2 Cor. 3. 3.

Q. How doth he inwardly write Gods lawe in our hearts?

A. By his holy Spirit, which worketh in and by the holy ordinances of God.

Eph. 4. 12. &

3. 6.

Mat. 23. 37.

1 Cor. 15. 25.

Q. Why is Christ a Prince?

A. Both to gather together his Church into one body, and to protect it and prouide for it all needfull blessings. And also to destroy all the enemies thereof.

Rom. 8. 34.

Q. Why a Priest?

A. Both to make full satisfaction, and also continuall intercession for vs.

Q. What did Christ to make that



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that satisfaction?

A. 1 He subiected himselfe to Gal. 4. 4.  
that law whereunto we were Mat. 3. 15.  
bound, and perfectly fullfilled it.

2 He vnderwent the curse of Isa. 53. 5, 10.  
the lawe which we had deserued,  
and endured it to the full.

Q. How appeareth it that  
he became a curse for vs?

A. By the kinde of death Gal. 3. 13.  
wherunto he subiected himselfe, Phil. 2. 8.  
the death of the crosse.

Q. How did he manifest his  
victory ouer death?

A. By raising himselfe the Rom. 1. 4.  
third day out of the graue where Ioh. 2. 19, 21.  
he was buried.

Q. Where doth Christ make  
intercession for vs?

A. In heauen wether he as Heb. 9. 24.  
sended, and where hee sitteth at Heb. 1. 3.  
the right hand of God the father  
almighty.

Q. In what respect is he said  
to sit at Gods right hand?

A. In regard of his high ad- Eph. 1. 21.  
uancement, next vnto God, and

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far aboue all creatures.

Q. How are those things which Christ did, and suffered in his owne person, made available for vs?

Eph. 3. 17.  
Col. 2. 13.

A. By the power and vertue of faith.

Q. What is faith?

Rom. 1. 16.  
Ioh. 1. 12.

A. A beleefe of the Gospell whereby Christ Iesus, and all his benefits offered therein are receiued.

Q. What are the benefits which by faith wee receiue from Christ?

1 Cor. 3. 22.  
Ioh. 6. 47.

A. A right both to the things of this world, & also to the Kingdome of heauen..

Q. Haue not many vnbeleeuers a right to such goods of this world as they possesse?

Act. 1. 15.

A. In the courts of men they may haue a sufficient right, but before God they are vsurpers.

Q. How are we fitted to the Kingdome of heauen.

1 Cor. 6. 9. 11.

A. By the gifts of Justification

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tion and sanctification.

Q. Wherein consisteth our Iustification?

A. In the full remission of all our sinnes, and in the imputation of Christ his righteousness unto vs. Rom. 4. 6, 7. Rom. 5. 19.

Q. Wherein consisteth our sanctification?

A. In enlightning our mindes, & in reforming al our other parts. Eph. 4. 23, 24.

Q. What is the illumination of the minde?

A. A saving knowledge of the mysteries of godlines. Col. 1. 9.

Q. What is the reformation of the other parts?

A. Such a change of the heart as causeth a new life: which is commonly called Repentance. Mat. 3. 2, 8. & 12. 33, 35.

Q. Whence ariseth Repentance?

A. From a sense of sinne, and sorrow for sinne, and from faith in the pardon of sinne. A& 2. 37. 2. Cor. 7. 10. A& 15. 9. Luk. 3. 3.

Q. Which are the parts of Repentance?

A.

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Rom. 6. 6.

A. 1 Mortification, which is  
a ceasing to sinne.

Rom. 6. 13.

Eph. 4. 24.

2 Quification, which is a  
living in true holinesse & righte-  
ousnesse.

Q. What meanes hath God  
sanctified to breed and encrease  
these graces in vs?

Eph. 1. 13.

Act. 2. 38.

A. 1 The ministry of his  
word.

2 The administration of his  
sacraments.

Q. How is the Ministry of  
the word made profitable?

Heb. 2. 1.

Heb. 4. 2.

A. By giuing diligent heede  
thereto, and by mixing faith with  
hearing.

Q. When is faith mixed  
with hearing?

Eph. 1. 13.

A. When the word as a truth  
is belaued, and withall applied  
as a truth which concerneth our  
selues in particular.

Q. What is a Sacrament?

Rom. 4. 11.

A. A diuine ordinance wher-  
in by outward signes and rites,  
the promises of the Gospell are  
sealed

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sealed by to vs, and our faith and A&A, 38.  
repentance is testified.

Q. Of what vse are outward  
signes and rites?

A. To helpe our vnderstan-  
ding.

Q. How doe they helpe our  
vnderstanding?

A. By comparing the out-  
ward signes with the things  
signified thereby, and the sacra-  
mentall rites with their spiritu-  
all mysteries.

Q. VVhy are Sacraments  
added to the word?

A. As Deales vnto a con-  
nant to strengthen our faith the  
more.

Q. How many Sacraments  
are there?

A. Two: Baptisme, and the  
Lords Supper. Mat. 28. 19.  
Mat. 26. 26. &c

Q. What is Baptisme?

A. A Sacrament of Regene-  
ration, wherein by the outward  
washing of the body with water  
in the name of the Father, the  
Son,

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Mar. 13. 19. Son, and the holy Ghost, the inward cleansing of our soules by the blood of Christ, is represented and sealed vpon vs.

Eph. 5. 26.

Q. Who are to be baptised?

Gen. 17. 7. 10.

A. They who in charity may be thought to be in the covenant.

Q. VWho are they?

Act. 10. 47.

1 Cor. 7. 14.

A. Both all that professe themselves to be of the Christian faith, and also their children.

Q. VWhat ground haue we to iudge the children of Christians to be in the covenant?

Gen. 17. 7.

Act. 2. 39.

A. The extent of Gods promise which reacheth euen to them.

Q. How oft may one be Baptised?

Eph. 4. 5.

Ioh. 13. 10.

A. Duly once: for once only we are borne againe & ingrafted into Christ.

Q. What duties doth Baptisme set forth vnto vs?

Rom. 6. 3, 4.

A. 1 Dying to sin.

2 Rising vp to newnes of life.

Q. How

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**Q.** How long lasteth the force & efficacy of Baptisme?

**A.** So long as man liues: for Rom. 6. 3. &c. so long as Gods couenant abideth, the seale thereof is of force.

**Q.** What is the Lords Supper?

**A.** A Sacrament of our spirituall nourishment, wherein by receiuing of bread and wine according to Christs institution, our communion with Christ is represented and sealed by vnto vs. Mar. 26. 26. &c. I Cor. 10. 16.

**Q.** Why is this Sacrament added to Baptisme?

**A.** To shew that they who are borne againe, haue further neede of spirituall nourishment. Ioh. 13. 10.

**Q.** Why are two signes, Bread and Vine vsed in this Sacrament?

**A.** Because both these are needfull for our bodily nourishment: so as hereby is shewed, that Christ is full and sufficient nourishment to our soules. Ioh. 1. 35.

**Q.** How

## A Catechisme.

**Q** How doth that bread and wine which is vsed in the Lords Supper, differ from that which we vse at our ordinary tables?

**1 Cor. 10. 16.** **A.** Not in substance : but only in the holy vse of them;

**Q.** VVhat doe the bread & wine set forth vnto vs?

**Mat. 26. 26, 28** **A.** The Body and Blood of Christ.

**Q.** VVhy is such expresse mention made of the Body and of the Blood of Christ?

**Heb. 10. 10.** **A.** To shew that Christ not only made man; but also made a sacrifice for sinne is giuen vnto vs.  
**Heb. 9. 22.**

**Q.** VVhich are the sacramentall rites of the Lords Supper?

**A.** They are such as are done partly by the Minister, and partly by the people.

**Q.** In whose roome standeth the Minister?

**2 Cor. 5. 20.** **A.** Euen in the roome of God himselfe.

**Q.** What



## A Catechisme.

**Q.** What are the sacramentall rites on his part?

**A.** First to blesse the Bread 1 Cor. 11. 23, & Wine, then to giue the Bread 24. 25 broken, and the Wine powred out to the people.

**Q.** To what end doth the Minister blesse the Bread and Wine?

**A.** To consecrate, and to set 1 Cor. 10. 16. apart thereby these creatures to that spirituall vse.

**Q.** VVhat mystery is implied thereby?

**A.** Gods setting of his Son Heb. 2. 10. apart for our redemption.

**Q.** VVhat doth the breaking of the bread, and powring out of the wine set forth vnto vs?

**A.** The sufferings of Christ, 1 Cor. 11. 26. euen to the shedding out of his blood.

**Q.** VVhat mystery doth the Ministers giuing of the bread and wine to the people set forth?

**A.** Gods

## A Catechisme.

**Mat. 26. 26. &c.** A. Gods giuing of his **Body** vnto them.

Q. In whose roome stand the people?

A. Euery one in his owne:

Q. What are the sacramental rites on the peoples part.

A. Their taking of bread and wine, and eating and drinking the same.

Q. What mystery doth the taking of the bread and wine, and eating and drinking the same, set forth?

**Ioh. 6. 35.** A. Their applying of Christs body and blood vnto themselues by faith.

Q. VVho may partake of this Sacrament?

**Exo. 12. 48.** A. They who being Baptised, are in some measure fit and worthy.

Q. VVho are to be accounted fit?

**1 Cor. 11. 28.** A. They who are able to examine themselues, and to giue an account of their faith.

Q. Of

## A Catechisme.

**Q.** Of what must a man ex-  
maine himselfe?

**A.** Of foure things especial-  
ly.

1 His knowledge.

Ecl. 5. 1.

2 His Faith.

2. Cor. 13. 5.

3 His Repentance.

Luk. 13. 5.

4 His Loue.

Mat. 5. 23. 24.

**Q.** What knowledge is it  
that maketh vs fit for the Lords  
Table?

**A.** In generall, knowledge of  
all the fundamentall Principles  
of Religion.

In particular, knowledge of  
the Doctrine of that Sacrament.

**Q.** why is this knowledge  
necessary?

**A.** Because without it wee 1. Cor. 11. 29.  
can not discern the Lords body:  
which if wee doe not, we eat and  
drinke Iudgement to our selues.

**Q.** Why is faith necessary?

**A.** Because faith is the hand,  
mouth, & stomacke of the soule,  
whereby the body and blood of  
Christ is eat and drunke.

C

Q. Doe

## A Catechisme.

**Q.** Do not al that receiue that Bread and Wine, receiue with all the body & blood of Christ?

1 Iohn. 5. 10.

**A.** No verily, no vnbelaueuer receiueth Christ.

**Q.** Why is repentance necessary?

Isai. 1. 11, &c.

**A.** Because wee come to receiue Christ a sacrifice for sinne. But to offer to receiue a sacrifice for sin without turning from sin, is to count the blood of the covenant an vnholly thing.

**Q.** What loue is it that is required of those who come to the Lords Table?

**A.** Both loue of God, and loue of our brethren.

**Q.** Why loue of God?

Iohn. 3. 16.

**A.** Because the greatest euidence that euer was giuen of Gods loue is there set before vs.

**Q.** Why loue of our brethren?

1 Cor. 10. 17.

1 Cor. 5. 11

**A.** Because by partaking of one Bread, we al shew our selues to be one body.

**Q.** Who

## A Catechisme.

**Q.** VVho are to be accounted worthy to come to the Lords Table?

**A.** They who being fitted (as before is noted) are of good report, and not noted of scandalous crimes.

**Q.** VVhat is on our parts especially to be done to obtaine, and continue Gods blessing on his ordinances.

**A.** We must pray alwaies. 1. Thes. 5. 17.

**Q.** VVhat is prayer?

**A.** A right opening of the desire of the heart. Psal. 142. 2.

**Q.** When doe men open their desire aright?

**A.** When <sup>a</sup>they direct it to God, <sup>b</sup>in the mediation of Christ <sup>c</sup>in truth, <sup>d</sup>faith, <sup>e</sup>holiness and loue. <sup>a</sup> Psal. 38. 9. <sup>b</sup> John 16. 23. <sup>c</sup> Psal. 62. 8. <sup>d</sup> Iam. 1. 6. <sup>e</sup> 1 Tim. 2. 8. 1 Thes. 5. 17.

**Q.** What are the parts of Prayer? 18.

**A.** 1 Petition, whereby wee craue such things as we want.

2 Praise, whereby wee giue thanks for such things as wee haue. C. 2 Q. What

## A Catechisme.

**Q.** What things are wee to aske?

*Mat. 6. 9, 10.  
&c.*

**A.** All things that tend to Gods glory or our owne good, whether temporall or spirituall.

**Q.** For what things must wee be thankfull?

*a Eph. 5. 10.  
b Col. 1. 3. 6.  
c Isa. 8. 9.  
d Ibid.  
e Psal. 103. 3.  
&c.*

**A.** f or all things, whether they be b publike or c private concerning d body or e soule, our f selues or s others, either receiued or h promised,

*f 1. Tim. 1. 12.  
g 1. Tim. 2. 1.  
h Heb. 11. 13.  
Mat. 9. 6.*

**Q.** Haue wee any forme of prayer prescribed to vs?

**A.** Yea: a most perfect forme prescribed by Christ himselfe.

**Q.** Rehearse that forme.

**A.** *Our Father which art in heauen, &c.*

**Q.** what are we to consider in this prayer?

**A.** The substance of it, and the circumstances both going before, and following after it.

**Q.** What is the Circumstance going before it?

**A.** The p̄face in these words,  
Our

## A Catechisme.

*Our Father which art in hea-  
ven.*

**Q.** Why is this preface pre-  
fixed before the prayer?

**A.** To shew that we must not  
rashly, but with due preparation *Ecl. 5. 2.*  
goe to prayer.

**Q.** What is it that is heere  
set down to prepare vs to pray-  
er?

**A.** A description of God by  
his goodnes and greatnes.

**Q.** In what words is his  
goodnes noted?

**A.** In these, *Our father.*

**Q.** In what doth the confide-  
ration of Gods fatherly good-  
nes teach vs?

**A.** To come with boldnes *Heb. 10. 12.*  
and confidence vnto God.

**Q.** In what words is his  
greatnes noted?

**A.** In these, *Which art in  
heaven.*

**Q.** what doth the confide-  
ration of Gods greatnes teach  
vs?

## A Catechisme.

Pfal. 95. 3. 6.

A. To come before God with all reuerence.

Q. How may the substance of the Lords Prayer bee diuided?

A. Into Petition, & Praise.

Q. How many Petitions are there?

A. Six: whereof three concerne the glory of God, and three our owne good.

Q. Which three concern Gods glory?

A. The three first, to shew that we ought to prefer Gods glory before our owne good.

Q. Which is the first Petition?

A. *Halowed be thy name.*

Q. What is here desired?

A. That God in all things, at all times by vs, and all other creatures, may be honoured.

Q. Which is the second Petition?

A. *Thy Kingdome come.*

Q. What is here desired?

A. That



## A Catechisme.

**A.** That Gods Church may here increase and prosper till it be perfected in heauen.

**Q.** Which is the third Petition?

**A.** *Thy will be done in earth as it is in heauen.*

**Q.** What is here desired?

**A.** That the Saints while they live on earth may endeavour to yeeld such obedience to God as the Saints and Angels in heauen doe.

**Q.** Which is the fourth Petition?

**A.** *Gine vs this day our dayly bread.*

**Q.** What is here desired?

**A.** That God would bestow upon vs all needfull temporall blessings.

**Q.** Which is the fift Petition?

**A.** *Forgive vs our trespasses, as we forgive them that trespass against vs.*

**Q.** What is here desired?

**C 4**      **A.** That

## A Catechisme.

A. That wee might bee fully  
iustified before God.

Q. Why is this clause (*As we  
forgiue them that trespasse against  
vs*) added?

A. Partly to moue vs to forgiu  
the wrongs which are offered  
to vs: and partly to gaine assurance  
of Gods forgiuing vs our  
sinnes.

Q. How is it a motiue?

A. In that it sheweth that  
Mat. 6. 14. 15. God will not forgiue vs, except  
we forgiue our neighbour.

Q. How is it an assurance?

A. In that our forgiuing of  
our brother is a fruite comming  
from Gods forgiuing of vs.

Q. Which is the sixt Peti.  
tion?

A. *Lead vs not into temptation,  
but deliuer vs from euill.*

Q. What is here desired.

A. Power against sinne for  
the time to come.

Q. Why is this clause added,  
*But deliuer vs from euill?*

A. To

## A Catechisme.

A. To shew there is hope of recovery, though wee be ouer taken with a temptaion.

Q. VVhy is the plurall number vsed in all the Petitions which wee make for our selues; as, *Giue vs, forgine vs, deliuer vs?*

A. To shew that in our prayer we must be mindefull of our brethren, and be ready to aske for them all those things which we aske for our selues.

Q. In which words is the forme of praise set downe?

A. In these, *For thine is the Kingdome, the power, and the glory for euer and euer.*

Q. What then is Praise?

A. To acknowledge that to be Gods which is indeed his, and that to be done by him, which is indeed done by him.

Q. VVhy is this forme of praise added as a reason to the Petitions?

A. To shew that our praying

## A Catechisme,

King of God is a great motive to  
inforce our Petition to God.

Q. VVhat is the circum-  
stance following this forme of  
prayer?

A. A confirmation of all in  
this word, *Amen*.

Q. Why is it added?

Dan.9.19.

A. To shew that we must not  
abruptly breake off prayer, but  
well weigh what we haue menti-  
oned in prayer.

Q. What doth this word  
(*Amen*) import?

A. 1 An assent to all that hath  
De.17.15.&c. bene before mentioned.

Ierem.28.6:

2 An earnest desire thereof.

Nomb.5.12.

3 Faith in obtaining our de-  
fire.

Q. VVhat is the estate of  
the faithfull after death?

<sup>a</sup> 1 Thes.4.14,

<sup>15.</sup>

<sup>b</sup> Luke 16.22.

& 23.43.

<sup>c</sup> 1 Thes.4.16,

<sup>17.</sup>

A. Their <sup>a</sup> bodies sleepe, ex-  
pecting the resurrection to life,  
and <sup>b</sup> their soules goe immedi-  
ately to heauen, <sup>c</sup> where at the  
last iudgement their bodies shall  
be vnited to their soules, and  
both

## A Catechisme.

both enioy eueralsting happinesse

**Q.** Can that glorious estate which is in heauen reserued for the Saints be expressed?

**A.** Not possibly : When Saint Paul had but a glimpse 2 Cor.12.4. thereof shewed vnto him, he heard vnutterable words which it is not possible for a man to vtter.

**Q.** What is the estate of the wicked after death?

**A.** Their bodies are held <sup>m Psal.49.14.</sup> with the chaines of death against <sup>n Luke 16.23.</sup> the great day of iudgement, and <sup>o Iohn.5.29.</sup> their soules passe immediately <sup>Matth.13.41.</sup> into hell torments, and <sup>41.</sup> at the generall resurrection their bodies & soules shalbe ioyned together againe, and both cast into hell torment, which is easelesse, and endlesse.

FINIS.

## Morning Praier for a Familie.

**O** Eternall God, wee thy  
poore seruants acknow-  
ledge that from thee wee first re-  
ceiued our being, and euery good  
thing wee inioy, and that by thee  
the same is continued and pre-  
serued vnto vs, by thy good pro-  
vidence is this day renewed vn-  
to vs, and wee kept safe vnto it:  
wherefore, desirous to per-  
forme our dutie vnto thee, and  
to receiue a blessing from thee,  
(without which we cannot pros-  
per in any thing that wee take in  
hand) we doe humble our selues  
before the glorious throne of thy  
grace, to offer vp vnto thee our  
morning sacrifice of prayer. We  
know that our sins haue made  
vs odious in thy sight, vnwor-  
thy of all thy blessings, and lya-  
ble to al the iudgements denoun-

*for a Family.*

ted in thy word : they are for  
number innumerable, for wee  
haue committed more sinnes  
then wee haue liued moments; al  
our thoughts, words, and acti-  
ons haue bene sinfull, even the  
best things which wee doe are de-  
filed with that sinke of naturall  
corruption which is in vs, and by  
our carelesse manner of perfoz-  
ming them. Euery sinne is in  
the nature of it infinitely hei-  
nous, because it is commit-  
ted against thee, a God of infi-  
nite Maiestie : but our sinnes  
are so much the more heinous,  
because they haue bene commit-  
ted against our knowledge and  
conscience, yea and against those  
manifold meanes, which thou in  
mercy hast offorded to keepe vs  
from sinne: we haue long inloied  
the Ministrie of thy Word, but  
haue little profited thereby: thou  
hast accompanied the same with  
many sweete blessings, all which  
we

## *Morning Prayer*

Wée haue abused: like a care-  
full Father thou hast tender-  
ly corrected vs; yet wée haue  
not béene bettered thereby, but  
carried our selues stubboznelly a-  
gainst thee. Wée are very prone  
to yéeld to all the corrupt sugge-  
stions of our flesh, and to the euill  
temptations of the Diuell: and  
wée are too much delighted with  
the wicked customes and fashi-  
ons of this world: but excéding  
dull and vntoward wée are to all  
holie exercises, and to euery good  
thing. When wée enter into an  
examination of our spirituall e-  
state, wée can finde in our selues  
nothing but matter of horroz,  
and of despaire: wée doe there-  
fore, as we haue iust cause, bitter-  
ly denie our selues, and renounce  
all confidence in our selues, wée  
flie to thy mercy-seate for mer-  
cie and pardon, and that in the  
name of thy deare Sonne Christ  
Jesus, who came to saue sinners,  
and



*for a Family.*

and who by the sacrifice of himselfe hath made a perfect satisfaction vnto thine infinite iustice for all our sins. Enter not therefore into iudgement with thy seruants (*O Lord*) but accept of that allsufficient sacrifice of Christ for vs ; and be pleased, wee most humbly beseech thee, to remoue the guilt and punishment of all our sinnes, that they may neuer rise vp in iudgement against vs, to deprive vs of thy fauour and blessing, or to prouoke thy wrath and vengeance against vs in this world, or in the world to come. And we doe also earnestly intreat thee for Christs sake to subdue in vs all our corruptions, that they may not beare such sway in vs as they haue done heretofore : make vs wise and watchfull seruer our selues, that wee may auoide as all sinnes, so all occasions and prouocations, whereby we may bee led into euill : and  
make

## *Morning Prayer*

make vs conscionable in practising all good duties which wee are bound to doe, and in vsing all good meanes whereby wee may be kept in compasse of our dutie. O Lord let thy good spirit alwaies abide in vs, to assure vs of thy loue to vs, and to renew vs daily more and more according to thine owne most glorious image. Wee beseech thee to inlighten our dark vnderstandings, to rectifie our peruersed wills, to mollifie our hard hearts, to quicken our dul affections, and to reform all our outward parts, so as wee may serue thee in true holinesse and righteousness all the daies of our life.

Make vs iust, faithfull, and true in al our actions & words: make vs pitifull and meccifull to such as stand in neede of our help, and that according to their necessitie & our abilitie : and grant that by our humble, modest, gentle

*for a Family.*

the carriage of our selues to-  
wards all men, wee may adorne  
our Christian profession.

And now, heauenly Father,  
we commend our selues, soules,  
and bodies to thy blessing. Blesse  
vs we beseech thee in our callings  
direct thou the worke of our  
hands, and prosper them vnto  
vs. Sanctifie also all thy good  
creatures which thou affourdest  
vnto our vse.

We humbly beseech thee to  
blesse also thy whole Church:  
and particularly the whole Na-  
tion wherein wee liue: continue  
in it the light of thy Gospell, and  
give a free passage thereunto.  
Vouchsafe vnto it all needefull  
prosperity. We heartily pray  
thee to blesse our royall Soue-  
raigne King Iames and his go-  
uernement: long preserue his  
life, & health, and raigne. Blesse  
all our Magistrates and Mini-  
sters of thy holy word. Succour  
all the afflicted members of Christ

D

Jesus

*Morning Prayer*

Jesus. Doe good to all our kindred aliance, friends, acquaintance, neighbours. Linke all of vs together by the bond of thy holy spirit, who are knitt by any outward bond; that thus wee may haue iust cause to reioyce one in another, and to blesse thee one for another. Let thy blessing remaine on all Christian families which call vpon thy name, and particularly vpon this our familie: grant that we may make our house to be thy Church by performing an holy worship vnto thee, that so thy gracious presence may be euer among vs: and because thy promises do belong to vs, and our children. We pray thee to blesse our issue with all needefull blessings. Wee desire in vs a religious care wel to traine them vp, and giue thou a blessing to all the meanes that are vled for their good education, that they being taught by vs to feare thee, may teach their children

*for a Family.*

Wen also so to doe, and thus thy  
feare bee continued among our  
posterity from generation to ge-  
neration. O Lord our God, we  
know that the good things wee  
want, and the dangers whereun-  
to we are subiect, are many more  
then we can thinke of, yet are  
they all well knowne vnto thee;  
wee doe therefore intreate thee  
to bestow vpon vs what good  
things soeuer thou seest to bee  
needfull vnto vs, and to preserve  
vs from al those evils which thou  
seest vs subiect vnto.

According to our bounden du-  
tie wee doe also offer vp our sa-  
crifice of praise vnto thy diuine  
Maiessty, in the mediation of  
Christ: blessing thee first of all,  
and aboue all, for those blessings  
which are proper to thine elect: as  
are our redemption by Christ,  
our reconciliation with thee, our  
adoption to be thy children, our  
iustification & sanctification, and  
hope of eternall life, together  
with

## *Morning prayer*

With all the good graces which  
by thy good Spirit thou hast  
wrought in vs. We thanke thee  
also for all the meanes of our sal-  
uation, and for all the meanes of  
preseruing our tempoꝝall life. In  
particular, we thanke thee for the  
last nights quiet rest, and for  
bzinging vs safely to the begin-  
ning of this day. Neither are we  
vnmindefull of thy generall bles-  
sings vpon thy whole Church,  
vpon this Land and Kingdome,  
vpon our house and familie, and  
vpon all that any way belong  
vnto vs. We acknowledge thee  
( O Lord ) to bee the Author and  
giuer of all things; & accordingly  
we giue the praise of al vnto thee.

Accept ( we beseech thee ) this  
our bounden dutie, pardon all  
the defects & imperfections there-  
of, for thy Sonne, and our Sau-  
our Iesus Christs sake: in whose  
name we conclude our prayers  
with that perfect forme of prayer  
which he hath taught vs, saying,  
Our Father, &c.

## Euening Prayer for a Familie.

**M**ercifull Father, Lord of  
heauen & earth, by thy good  
prouidence haue we bene safely  
kept this day, and all the daies of  
our life heretofore. Many are the  
blessings which thou hast out the  
whole course of our life we haue  
receiued from thee. It hath pleas-  
ed thee to affoord vs sufficient  
meanes for the preservation of  
our life, health, and estate in this  
world, and also to bring vs to e-  
ternall life : we praise thy holy  
name for them all. And now be-  
ing about to goe to our rest for  
this night, we commend our selues  
soules, bodies, goods, and all that  
belong to vs, to thy safe keeping.  
O Lord accept vs in thy beloued  
Sonne, & be reconciled vnto vs,  
pardon we beseech thee al the sins  
which this day, or at any time  
heretofore we haue committed  
against

## *Euening Prayer*

against thee : grant that we may  
put off the old man with all the  
corrupt lusts thereof, and that the  
nearer we approach vnto our dis-  
solution, and the glorious appea-  
ring of Christ vnto iudgmēt, the  
better we may be prepared there-  
vnto. For this end increase (wee  
most humbly & earnestly pray thee)  
our knowledge of thy holy will,  
strengthen our faith in thy grati-  
ous promises, establish our hope  
of eternall life, work in our hearts  
such a sweete sence of thy loue to  
vs, as thereby we may be prouo-  
ked to loue thee againe ; and in  
and for thee to loue our brethren,  
yea euen our enemies. Giue vs  
grace daily to renew our repen-  
tance, and to bring forth fruits  
meet for repentance. Continue  
in vs a true feare of thy great  
name, which may keepe vs from  
sinning against thee ; and an holy  
zeale of thy glory, which may stir  
vs vp to honour thee. Season  
all other graces with honesty,  
and



*for a Family.*

and ſincerity of heart, whereunto  
thou (O Lord, the ſearcher of  
hearts) art much delighted: So  
frame the diſpoſitiō of our minds  
and hearts, as wee may whol-  
ly reſigne our ſelues to thy gui-  
ding providence, and remaine  
contented in our ſeverall places,  
patient under all croſſes, thank-  
full for al blessings, and conſtant  
in our Chriſtian courſe, till wee  
come to receive the Crowne of  
gloey, promiſed by thy divine  
Majeſty to all that overcome.  
In particular, we beſeech thee to  
bлеſſe vs this night, and to take  
vs into thy ſafe protection. O our  
God, who neither ſumbeſt, nor  
ſleepeſt, watch over vs whether  
wee wake or ſleepe. Keep vs, and  
all that belong unto vs ſafe from  
all dangers : eſpecially keepe our  
perſons ſafe from all the assaults  
of Satan, that hee get no ad-  
vantage againſt vs. Give vs,  
we pray thee, ſuch quiet and mo-  
derate reſt, as our bodies may  
be

*Evening Prayer &c.*

be refreshed thereby, and we the  
better enabled to doe that worke  
which thou appointest vnto vs  
in our seuerall places. O Lord  
heare and grant vnto vs all needs  
full good things for Christ Je-  
sus sake. In whose name and  
words we further call vpon  
thee saying. Our Father  
which art in  
heaven,

&c.

**FINIS**

*Paulus escaped*

Page 1. line 21. for holy Scripture read  
holy Spirit, p. 5. l. 18. for by nature & by  
grace, p. 10. l. 19. for the mediation &  
the mediation.



